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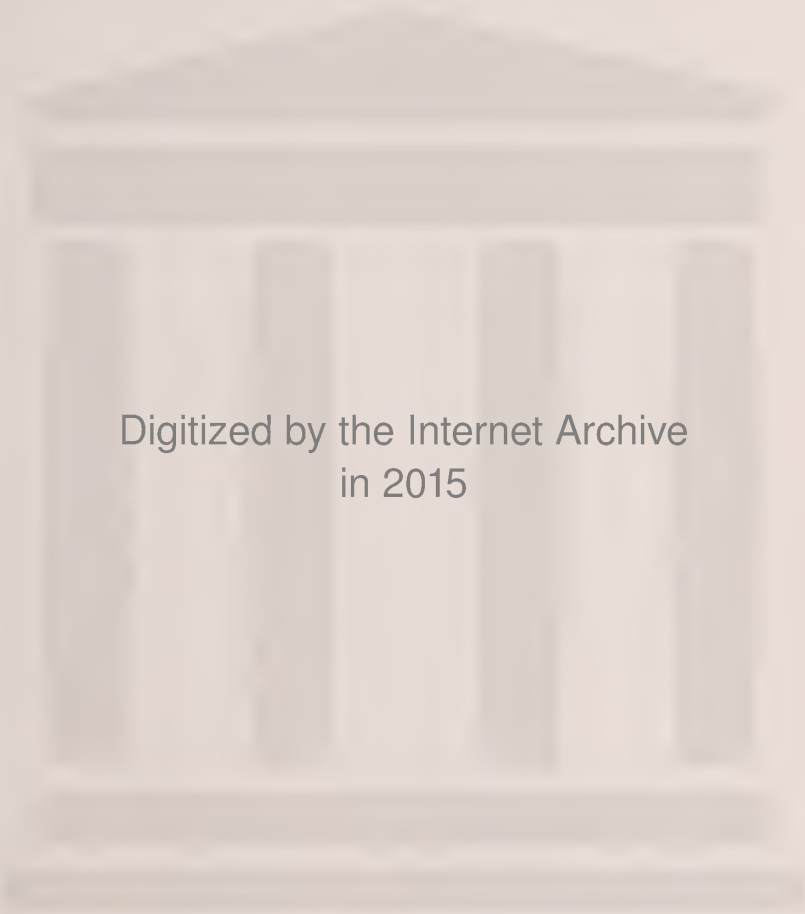
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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. III. SEPTEMBER, 1888. No. 9

WILL all those who pay their subscriptions to WOMAN'S WORK in postage stamps, please send in denominations of *ones* or *twos* only.

ENTHUSIASTIC missionary prayer-meetings on the Round Hill at Mount Hermon have been a feature of the students' Bible school, at Northfield, this summer, as last. Among the speakers were Mr. Mateer from North China, Reginald Radcliffe, J. Hudson Taylor, of the China Inland Mission, and Dr. N. G. Clark, of the American Board. The latter mentioned the case of a young man in San Francisco who went into a farewell meeting of missionary volunteers to see what kind of men were throwing themselves away, and was so struck with the need as expressed by their testimony, that he gave himself to service in Japan. The same young man's mother afterward told him that she had consecrated him to that work at his birth.

WE learn from the eleventh annual report of our missions in Japan, that the total membership of the "United Church of Christ" was 6,859 at the beginning of 1888, the number of churches 58, and the contributions last year amounted to $14,250, U. S. gold. Fifteen towns, with their surrounding villages, were added to the Home Mission field occupied by these churches during the year.

THE old tale of foreigners buying children to make medicine has been circulated in Korea, and the exciting reports in the secular papers of troubles occasioned thereby made us very anxious for the safety of our missionaries there. But our fears are very much allayed by the last letters, which express no alarm. All reports about Korea must be received with caution when they come, as did these, by way of China.

ONE of our new missionaries, after an experience of shopping in Japan, warns her friends at home: "If you know of any people coming this way, tell them to bring everything, every identical, solitary thing they want to use, from a box of pills to a bedstead. Never allow people to befool you by saying, 'Oh, these are made in Kyoto or Nagasaki, wait till you get there.' It is all a delusion and a snare. Their wood-work does not hold together.

"You need more woolens and flannels out here than at home. They must be put away with the greatest care or they are destroyed by moths. Rats eat up what the moths leave. I am glad of my zinc-lined boxes."

AT the recent conference of Anglican bishops, held at the palace of the Duke of Westminster, the subject of the drink traffic in Africa was under consideration, as in the great June conference. The Bishop of Sierra Leone had acknowledged the sad havoc rum is making among the blacks of that coast, but argued that it would be impossible to legislate against the traffic because the colonies are not self-supporting as it is, and without the tax on liquor even the official salaries could not be paid. Thereupon, the only non-conformist minister from America who was invited to speak

upon the subject, Brother Wilson, a colored man from Virginia, arose, and after the preliminary courtesies (calling all the Lord Bishops 'brethren') he turned to the cautious Sierra Leone Bishop and remarked: "You say the colonies cannot exist without the liquor tax. I say, don't kill the natives to save the colonies. You might as well send the small-pox among them and tax it for revenue as to send out the deadly rum." "This and more hot shell," wrote a lady who was present, "made the bishops wince, though with the true Briton's love of courage and conviction they applauded him well."

Dr. Mary Fulton writes that in her dispensary practice in Canton in the last two months over 5,000 women have been reached with Bible truth and medical assistance.

Handbills were circulated in Amritsar, India, advertising meetings to be held during five days in connection with the special winter mission to India by the Church Missionary Society. The statement closed with a hearty invitation: "Come yourself, ask others. Pray that you and those you ask may receive a blessing." A few days later Mohammedans of Amritsar advertised a lecture upon Islam, and imitating the example set, closed with: "Come yourself, ask others. Pray that you and those you ask may receive a blessing and know what Islam is."

Two native young women have beat all the male students at the half-yearly examinations in the Hyderabad Medical School, and 102 *purdah* women were received last year as in-patients in the zenana ward of the hospital in that city.—*Allahabad Pioneer.*

The ninth centenary of the introduction of Christianity into Russia by Prince Vladimir was celebrated in July. A service of thanksgiving was held in all the cathedrals, churches and chapels (about 60,000) in the Empire, after which the people adjourned to springs, lakesides and rivers for a service of consecration of water. It is said Christendom has scarcely witnessed such stately religious processions as marched, on this occasion, through every town and village, carrying holy images, glittering crosses and costly banners, followed by all sorts of religious brotherhoods, priests, monks and nuns, pupils in institutions, civil authorities and military regiments, keeping step to the ringing of all the church bells.

A memorial was presented to the Czar of Russia, last fall, by the International Committee of the Evangelical Alliance, appealing to him in behalf of his persecuted Protestant subjects. The Czar turned it over to a high official of the Greek Church, and the result is an answer which, amid all its glittering, diplomatic generalities, may be well understood. He says: "It is the sacred duty of Russia to keep from the Orthodox Church (Greek) all that can menace her security. Never will she allow the Orthodox Church to be robbed of her children." He promises penalties to anybody renouncing that Church.

The Osage Indians in Indian Territory are said to be the wealthiest tribe in the United States. Besides their lands of 1,500,000 acres, they receive, annually, $250,000 interest on the United States bonds which were given them in exchange for their former lands in Kansas and Missouri. This fund affords $165 a year to every man, woman and child among them, and of course with such an income, the Osages neither toil nor spin. Their numbers have dwindled from 3,000 of ten years ago, to half as many now.

The *Missionary Herald* names sixteen evangelical missionary societies in Germany, whose total contributions, for 1887, amounted to $700,114, and whose European missionaries numbered 550. The best known of these societies are the Moravian and the Evangelical Mission at Basel. The only woman's society among them is the Berlin Mission for China, which sustains one missionary, eleven schools, and received $3,773 in contributions.

It sounds oddly to American ears to hear that the twenty-fifth anniversary, only, of the introduction of Sunday-schools will be celebrated in Berlin, in October, next.

OUR MISSIONARIES IN JAPAN AND KOREA,

AND POST OFFICE ADDRESSES.

Mrs. James C. Hepburn,	Yokohama.	Mrs. Marshall C. Hayes,	Kanazawa
Miss Carrie T. Alexander,	86 Saru Machi, Tokyo.	Mrs. B. C. Haworth,	"
Miss Anna P. Ballagh,	6 Tsukiji, "	Miss Mary K. Hesser,	"
Miss Gertrude S. Bigelow,	42 Tsukiji, "	Mrs. Laura M. Naylor,	"
Miss Etta M. Case,	86 Saru Machi, "	Miss Francina Porter,	"
Miss Anna K. Davis,	28 Naka Roku, Bancho, Tokyo.	Mrs. Jas. B. Porter, M. D.,	"
Miss Isabel A. Leete,	42 Tsukiji, Tokyo.	Mrs. Thomas C. Winn,	"
Dr. Effie A. Light,	Tokyo.	Miss Ann Eliza Garvin,	Osaka.
Miss Elizabeth P. Milliken,	28 Naka Roku, Bancho, Tokyo.	Miss Alice R. Haworth,	"
Miss Mary E. Reade,	42 Tsukiji, Tokyo.	Mrs. John Hearst,	"
Miss Carrie H. Rose,	28 Naka Roku, Bancho, Tokyo.	Miss Cora B. Lafferty, (about arriving),	"
Mrs. Maria T. True.	" " " "	Mrs. Arthur V. Bryan,	Hiroshima.
Mrs. David Thompson,	Tokyo.	Mrs. F. T. Curtis,	"
Miss Anna B. West,	86 Saru Machi, Tokyo.	Miss M. N. Cuthbert,	"
Miss Kate C. Youngman,	23 Shimminato Cho, Tokyo.	Mrs. John W. Heron,	Care U. S. Legation, Seoul, Korea.
Miss Sarah C. Smith,	Sapporo.	Dr. Lillias S. Horton,	" " " " "

In this Country: Mrs. Thomas T. Alexander, Maryville, Tenn.; Mrs. Charles M. Fisher, 800 Stockton Street, San Francisco, Cal.; Mrs. James M. McCauley, New Wilmington, Pa.; Miss Antoinette Warner, Fort Scott, Kansas.

FAITH JUSTIFIED.

In or about the year 1828, Mary Reed, widow, of Marblehead, moved up to Brookline, Mass., to live with her son-in-law, William Ropes. Mr. Ropes was a wealthy merchant, doing business with Russia, and had resided in St. Petersburg for many years. Mrs. Reed was an aged and stately lady, old enough to be the great grandmother of the present writer, then a boy of nine, who chiefly remembers her as taking snuff and having sold a cargo of West India rum, a part of the estate left her by her husband.

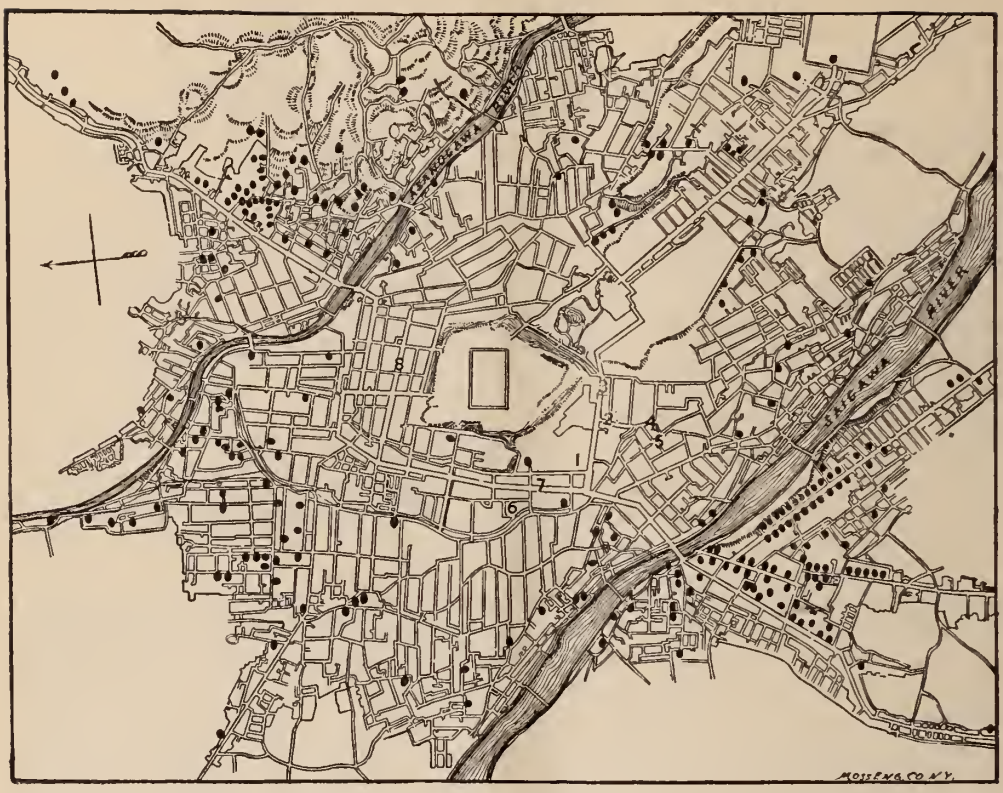
She was a very religious woman at a time when religion was at a very low ebb. On her arrival at her new home in Brookline, Mrs. Reed, then over eighty years of age, started a woman's prayer-meeting, the *only one in the land so far as now known. After the prayer-meeting had been going on for some time, one of the attendants noticed a handsome ornament in Mr. Ropes' parlor, and inquired about it. She was told it was of Japanese origin and that Japan was a heathen country that had completely isolated itself from the rest of the world. At once it was proposed to change their meeting from a general prayer-meeting to one for Japan; that God would open it to Christian influences. A week or two later it was proposed to take up a collection for Japan. They were told it would be useless; that, for two centuries, Japan had shut itself out of the world, and it was death for a foreigner to enter Japan, or for a Japanese to go to another country.

Notwithstanding these statements, the good ladies took up a collection for Japan at every meeting, and sent it to the Treasury of the American Board, to be used when God's providence should prepare the way.

In a few years Mrs. Reed passed away and the prayer-meeting came to an end. But in 1869, Japan having been opened by force of arms, Rev. D. C. Green and two other families went to Japan as missionaries, and the money contributed forty years before by this one prayer-meeting of women, and its accumulated interest, paid the expenses of all three families till they were settled at their missionary work in Japan; and to-day, a great-great-grandchild of Mrs. Reed having been head of a girls' boarding-school in Kyoto, the former capital of Japan, with 130 pupils, nearly every one of them Christians, is still, as the wife of a missionary, laboring to redeem the land to Christ. *William Hooper.*

WASHINGTON, D. C.

*Some of our readers will probably dissent here. It is known that women's prayer-meetings have been held in Western Massachusetts ever since a little later than 1800. A special object of prayer was "the conversion of our descendants to the latest generation.



[The black dots indicate heathen temples. No. 1, The Boys' School; 2, 5, 6, Missionary Homes; 3, Miss Porter's Kindergarten; 4, Girls' School; 7, First Church; 8, Second Church.]

Mrs. Winn, who, being at that time in the United States, told us something about Kanazawa in WOMAN'S WORK for September, 1887, is now again doing a woman's work at Number Five (on the map). A letter mentioned the "imposing train that escorted them past our door," upon their return, and the handful of missionaries in that great west central city have been overjoyed to have their number more than doubled by the return of Mr. Winn and his family, and the arrival of new workers, Mr. and Mrs. Haworth and Mr. and Mrs. Hayes. The latter are at present housed in Number Six, and here the first piano in all Kanazawa was opened to wondering eyes. After Mrs. Hayes had tried its tone, a little old man commented: "The man who made that must have been very wise." Mrs. Haworth's health has compelled them to remain, temporarily, at Kobé, by the sea.

The kindergarten is having a new house. Mrs. Porter's medical work (at Number Two) which was interrupted more than a year ago, still remains arrested through conservative influence, and the girls' school having ventured a rise on tuition was obliged to drop again, the fathers in Kanazawa not having yet attained to Prof. Toyama's views on the subject of education for girls.

The Y. M. C. A. of the boys' school did home mission work last year, two days in the week, at Matto, a town seven miles from the city.

One of the Sunday sights is Mrs. Naylor's infant class of from 60–70 bright-eyed little boys and girls, with a sprinkling of accompanying grandmothers who listen proudly to their infants' recitation of Bible verses.

During one week of their brief winter vacation, Miss Hesser and Mrs. Naylor made more than forty calls upon their pupils in their homes, and apropos of that are these lines from Mrs. Naylor:

"To one unfamiliar with Japanese customs and etiquette this may not seem much; but, to hunt up these scattered homes over a city the size of Kanazawa, through rain and snow and sleet, remove shoes, overshoes and gossamer that number of times, go through the usual series of bowings, drink that number of cups of Japanese tea, and spend from fifteen minutes to an hour and a half sitting on one's feet in a cold Japanese house, really means a good deal. But we have enjoyed it thoroughly, and, with few exceptions, were received so cordially that we are sure our going was not in vain. It has given us such a revelation of our girls' surroundings and temptations as we scarcely realized before. We shall now know better how to pray for each individual girl.

"It was the festival season in Japan, and it was sad to see the wine bottles in the midst of the circle of friends we would find them entertaining, and sadder still to see the special offerings piled up before their household gods, feeling almost sure that some of our own dear girls are compelled to worship these idols daily."

In view of their expanding school cares and outside opportunities, the teachers, "after prayerful consideration," asked the Mission to apply to the Board for another lady to join them, and there is a prospect that one will be sent.

Will not every Christian, reflecting upon these rows of heathen temples in heathen Kanazawa, determine more than ever that they shall be confronted with the truth, till judgment is done upon the graven images and the people are delivered from their tyranny? May not some Christian lady to whom God has entrusted large means, resolve, as others have, to send a living substitute to bear the message which years forbid her to personally carry? Let her then write to the Secretaries of the Assembly's Board: "Send whom you will send and depend on me."

ANOTHER DOOR ENTERED.

[FROM A LETTER.]

I went to Takata, last May, with Mrs. Yajima, to attend the opening of our new work. She is our Japanese principal, and an excellent traveling companion.

Takata is a city of about 20,000 people. Miss Davis was there for several weeks, and with the help of a few interested Japanese, opened a fine school of more than fifty girls, and also a large class of young men who are studying English and the Bible.

A preacher from Tokyo had been working in Takata for some time, and a number of converts was the result. Sabbath services are held in the pastor's house, and it is quite novel to have to leave one's shoes at the church door, and be ushered to a seat on the floor. Afternoon Sunday-school is held in Miss Davis' school-room. Like all new work this has met with discouragements, but on the whole it seems unusually hopeful.

Though travel in Japan is a weary thing, yet it hath its compensations, especially in the month of May. Many country towns look picturesque and attractive at a distance, but closer observation reveals mud huts with smoke escaping from openings in low straw roofs. When the sun shines hot on yellow mud walls, and wind blows dust from yellow roads, and yellow urchins follow the foreigner, telling him that he *is* "foreign," then he longs for the cool, secluded mountain pass through which he journeyed a few hours before — Usui Toge — where he was exhilarated by pure air, and enchanted with the tints of spring. The beauties of this pass have never half been told, and I marvel that the photograph man has neglected it so long. The luxuriant wistaria vine is there, covering many a worn-out tree with its pale purple flowers; but the red azalea seems to be the favorite blossom with basha driver and jinrikisha cooly, for they gratify their love of decoration with this flower, and their long line of vehicles winding in and out around the rocky projections makes a brilliant display. Surely these rude men must hear the Creator's voice in the silence of that lovely road.

A novel feature of travel in Japan is the country hotel. One must sleep on the floor with paper doors for his only protection. If he does not take his own utensils he must use chop-sticks, and he is often awakened soon after midnight by the basha (stage) horn, and the departure of his neighbors the other side of the paper doors.

Country travel affords excellent opportunity for the distribution of religious reading. The people seem glad to receive anything in this line. Railroads are multiplying so rapidly in this country, that the inconveniences of travel which must now be endured will soon be a part of the uncivilized past.

Carrie Rose.

A BIRTHDAY PARTY AT THE PALACE OF THE KING OF KOREA.

We thanked the King and Queen and all the powers that had decreed to us an invitation on the occasion of the celebration of the birthday of the Dowager Queen, for our previous experiences at His Majesty's banquets had been so novel and altogether delightful, that we did not need to be reminded that a royal invitation always savors somewhat of a command. We donned our best, and started for the palace in sedan chairs, at about three o'clock P. M.

It was a bitter cold day, and the snowflakes danced in through the chinks, and although snugly wrapped we shivered from cold. But the old soldier who always attends us in the streets, hustled the pack oxen and ponies out of the way so that we need not be detained, and very soon we reached the palace gate.

There are many gates, of which the principal one is quite a fine specimen of Korean architecture. It is made of blocks of stone, is two stories high, forming three large arches, and has a tiled roof supported on gorgeously painted rafters. The middle archway has never been used except by the royal family, until our minister from the United States was invited to enter the palace grounds in that way.

The side arches, however, are often used by the King's guests, and here at the gate we left our chairs. You, my independent American friends, will fail to understand our feelings of awe when ushered into the presence of the King; one whom his own people consider almost divine; whose presence cannot be entered by the highest nobleman except in a half-kneeling posture, and who cannot be addressed in the forms of language used toward any other person in the kingdom; whose very title must never be spoken by anyone except himself, and never be written entire, one letter always being omitted for fear of profaning it. His Majesty is a veritable king, and has never been shorn of the halo surrounding kings of olden time. He actually sits upon his throne, surrounded by gold and precious things, dressed in red satin embroidered with golden dragons on breast and shoulders, and his subjects prostrate themselves before him. Is it not refreshing to find a people in whom the bump of reverence has not entirely disappeared? Who would dare treat the private affairs of such a king in the ruthless way in which the enlightened press of America and Europe deal with those in authority over them?

After the audience with the gentlemen was finished, His Majesty assisted the Queen and Prince in receiving the ladies. They each stood, while the intepreter half knelt behind a door-post so that he could hear all that was said without seeing Her Majesty. After we had made the three requisite bows, we were allowed to stand, American fashion. Then Her Majesty inquired after the health and well-being of each of us, and showed by her questions that she remembered just how many children we each have, and from what part of the United States we came, and all the bits of our history which she had learned at previous interviews. Her manner was extremely sprightly, and her conversation easy and graceful. She is both dignified and unassuming. The King looked upon her with evident satisfaction and pride, and said little but laughed heartily at her bright little speeches. She wore a quilted silk jacket of yellow, and a long full skirt of dark blue satin. Her hair was parted in the middle and

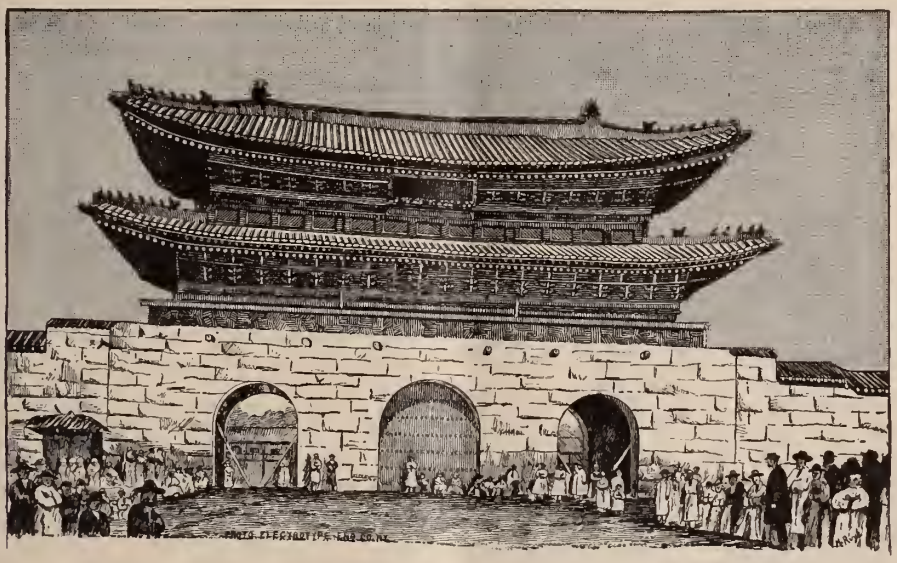
arranged in a loop low on the back of her neck, while almost her only ornament was a gold brooch worn on the top of her head near the front.

The Prince seemed a mere child, and his dignities weighed rather heavily upon him. He is very slight, and more like his mother than his father.

The King is said to have three wives and not less than three hundred concubines, but we are never introduced to other wives, and the Queen seems to hold complete sway. She is always surrounded by her ladies, who treat her with the greatest reverence.

There are also a number of little girls in the Queen's apartments, who, like many Korean children, wear little silk petticoats and jackets made of strips of silk of many colors nicely sewed together. It gives them a rainbow-like appearance, quite unique. Their hair is neatly braided and fastened with black ribbons on which are painted in gold letters, wishes for health and happiness for the child who wears it. We are told that these little girls are being trained as maids of honor for the young prince's wife, who is such a lovely child of ten or twelve years, that we quite concur with the Koreans in their idea: "She is like an apricot blossom in the snow."

After the audience with the King and Queen, we were invited into a little coffee-room and served with coffee from a silver pot, and entertained by the oldest and most honorable of the palace ladies. From there we were shown into a cozy apartment made by a screen opening upon a great dancing-hall where about a hundred dancing girls, gorgeously dressed in red and yellow, were standing in order, waiting for the music to begin. The musicians, also dressed in red and yellow, were seated upon mats in the back part of the room.



THE PALACE GATE IN SEOUL.

The King and Prince sat where they could see and be seen, but the Queen was hidden behind screens through which she could look without danger of exposing herself to the view of gentlemen present.

The music was unlike anything I ever heard before, and others agreed with me that it was very expressive and sometimes pathetic. One fine-looking girl with voice as clear as a bird's, sang some verses composed for the occasion.

As for the dancing: there was the butterfly dance in which the girls change their costumes and come out in wide flowing sleeves colored like butterflies' wings, and danced with arms extended, in floating movement, so airy that it seemed almost as if they were

flying. Then there was the sword dance, as animated and warlike as the other was graceful and beautiful. It was a military contest set to music and done with great precision, order and skill. Then came the dance of the royal tigers. And here let me say

KOREAN CHILD AND DANCING GIRLS.

that the tiger is the one royal quadruped of Korea, just as the white elephant and dromedary are of their respective countries. These tigers were huge skins stuffed, having two men inside to make their legs and jaws work; the latter were constantly snapping as if they would devour us all. But the most unique part of the performance was the dance of the storks, which were also large stuffed bodies with human legs, and snapping beaks. They looked curiously at the spectators, made profound bows to the King and Prince and stepped about in a most ungainly fashion, keeping time with the music, until suddenly there appeared in the middle of the room an immense lotus bud. The curiosity which the storks manifested in regard to this bud was most laughable. They elongated their necks and put their heads first on one side and then on the other, and seemed anxious to open the tightly closed bud. At length one of them tapped it with his beak, and lo! the bud opened and out hopped a little girl, a mere baby, and scampered off as fast as she could, with the two great storks chasing her.

So ended the dancing; and then came the banquet, but I will not give the *menu* as the food was not Korean, but most of it brought from America in tin cans.

This lasted until after midnight, when the King, Queen and Prince again called for us, and wishing us a "good night" in English, sent fifteen armed soldiers and a number of servants to escort us through the streets with gauze lanterns; and it was well that we had them, for not another light was to be seen in all the city. Some wakeful dogs barked at our procession, but the soldiers did their part bravely, and as we did not meet a human being in all our ride, we reached our house in safety. *Mrs. J. W. Heron.*

WHY DO WE EDUCATE THE JAPANESE?

We are repeatedly asked the question: "Why do Missions give a secular education, when the Japanese government is providing for the youth of both sexes in a manner hardly paralleled in history?" We read of the "Normal School" founded by the Empress, where, from the kindergarten to the highest room, the methods are the latest approved; of the school of "Domestic Economy," where not only girls, but women, are taught all that is necessary for a housewife to know, in order to provide healthful food for her family and care for the physical condition of her children. "Why do *you* not give your entire time to teaching the Bible, holding prayer-meetings, and going from house to house, reading and explaining the Word of God to those who are so eager for the 'Bread of Life?'"

In the first place, lawgivers of Japan have decreed that "No missionary or foreigner shall reside outside the open ports of Japan unless as a secular teacher, and pledged to teach a certain number of hours daily." This was thought an arbitrary law from a

pagan monarch, designed to check, if not entirely stop, the evangelization of Japan. Young missionaries fretted over it, and tried in vain to get into the interior of the country in some other way, thinking three or four hours required for secular teaching a shameful waste of precious time.

But, has it been a waste? Did it check the progress of evangelization? *No!* it was God's plan for the establishment of a Mongolian Church, and the Japanese was the nation chosen through whom this modern miracle is to be made manifest to the world. The Church in a heathen land must have a deep foundation.

Let us look at the Government education and its aims. As to the education of woman it is largely that of ancient Greece. The State, the physical and intellectual culture of the nation, is all it aims at. Ignorance on the part of woman joined to education and culture in man will not produce for the future of Japan what her statesmen desire it to be. How to improve the race physically is a theme discussed in court circles, on the platform and in the press. Military drill is required in all schools for young men, and schools for young women, (outside ordinary public schools), with special courses on physical development and daily exercise in calisthenics, are encouraged by Government. But moral training, all that fits woman to be the helper and adornment of man is overlooked. Missionaries must supply this lack. The shocking immorality that prevails in all heathen countries can only be rooted out by taking girls from their homes and surroundings, collecting them into boarding-schools, where, for a period of years, the Christian missionary, day by day, constantly keeps before the mind of her pupil what purity and uprightness mean. In fact, she must instill a conscience and educate a will, as a heathen woman knows none. With such a religious training supported by a solid education, we may hope the majority of them may be kept from relapsing into their former degradation when they leave our schools.

It is clearly God's plan to work in the line of education in Japan. The Government approves of education. She has not yet teachers, herself, nor the means to employ many from abroad, and this induces her to half accede to our requests. We want to go throughout the land to teach and preach Christ. They know that that is why we are in Japan. So, although they do not want our religion, because they do want us as teachers, they say: "Teach three hours daily, live where you desire, and preach your religion." So we are honeycombing Japan with church and school-house side by side, while traders, manufacturers, mechanics, men who come to a new country for worldly gain, men often of loose morals, are kept out.

Cannot we see God's hand in it all? He is choosing His own and fitting them for His work, before the flood-tide of temptation sweeps in. He is building up His Church. Men and women, strong in faith, strong in logic, clear, keen, far-seeing, respond to the call to become teachers and preachers of righteousness, leaving all the comforts of life, going out to the frontier to tell the story of the cross to those who have never heard. These are the young men and women the mission schools have educated; some, from the very poor, were helped by your funds; some, from the middle class, paid their own way; and only a chance one here and there from the higher classes.

It is only through the girls in our schools that we can hope to reach mothers of the middle and higher classes; no other way is open. Personal effort of the Bible-reader has failed. You cannot get them to prayer-meeting, nor to church service. They are not thirsting for the Water of Life, but are quite satisfied with their present state, and when their daughters become Christians there is often much persecution awaiting them.

The school is the open door through which we must enter to preach Christ. We must make our schools all that Government has made theirs, and attractive as the Roman Catholic, or convent of the Greek Church.

In all our schools the Bible is a text-book every term, for six years. Students are examined and graded in Bible study the same as in mathematics or geography, and the first

hour of the day is spent in that study, or about fifteen hundred and sixty hours during the whole course, to say nothing of the weekly prayer-meeting, the evening lecture of half an hour every day, the Sabbath service.

The struggle in Japan is not between heathenism and Christianity alone, but four contending powers are striving for the prize: Atheism, cold and dark; Romanism, with its chains; and the Russian Greek Church, with her errors. Christian America opened Japan. Will not the Protestant Church of America in this her hour of crisis come forward with means, with her sons and daughters, and lay the Church of Japan at the feet of her Redeemer? *Jennie K. McCauley.*

WHAT BECOMES OF MONEY GIVEN TO FOREIGN MISSIONS?

By Rev. Walter Lowrie, of Peking.

I. $100 will give an earnest young man twelve months' instruction in one of the most thorough evangelical and vigorous theological schools to be found on missionary ground.

II. It will also give to five little idolaters who can neither read nor write, one year with a Christian teacher, at which time they will be able to recite from cover to cover a little Christian classic, a small catechism and book of Scripture extracts, or a part of the gospels, besides being able to write a little and recite the native books.

III. It will also rent for one year a building in which a Christian school may be opened and Christian services held.

IV. It will also support five inquirers from the country for two of the winter months, when they, being able to leave their distant homes, may, under the immediate and constant supervision of the missionary, make far more intelligent progress in the gospel than during a year's stay in their own homes.

V. It will, besides the above, support a native minister for three months, while he daily preaches in the street chapel, or journeys from village to village. He will in this tour reach perhaps nine thousand souls, in some seasons even a larger number.

VI. The sum remaining will purchase about three hundred volumes, tracts and portions of Scripture which may be sold at a low figure by the missionary as he journeys.

As to the results, no human being dare make an estimate. *N. Y. Evangelist.*

WHAT COULD THEY HAVE THOUGHT?

I want to thank—I know not whom, for a treat which arrived here (Seoul) one day, in the shape of three bundles of books and cards. There were then twenty-two boys at the Orphanage, so I selected a book and card for each one, and went over to the building with them. How pleased they were! They all thanked me and one of the large boys said: "Please thank and present my compliments to the good ladies who were so kind to us."

Coming home, having still three cards left, I thought I would give them to some one. So, the first woman I met, I stepped up and handed her a card. She gave me one look and started on a full run; what she thought I meant to do, I know not. The next woman was a cooly's wife. She had a jar of water on her head (so could not run); I handed her the card, she stared hard and would not touch it. I put it upon her uplifted arm and went on. After a short distance I turned to see what she had done. She was still standing with the card where I put it; she had however turned and was watching me. The next one to whom I gave a card, or, rather, attempted it, was a little girl; she ran crying *ameni! ameni!* (mother! mother!) I then thought I would try a boy, and was successful in disposing of my two cards. *Annie Ellers Bunker.*

Another illustration of the same native distrust of cards comes from Mrs. Hawkes, of Hamadan, Persia. She says:

At a place where we stopped for an hour at noon I gave a card to a tiny ragged girl carrying a baby around in the fashion of Johnny Tetterby. Poor child! I fancy a kind word seldom fell to her lot. It required some maneuvering to get her to take the card, she seeming to fear a blow, and she flushed deeply

when she finally had it in her hand. She evidently belonged to some gipsy tents that were pitched there, black, dirty places, where goats, sheep and children seemed equally at home.

THE NEW BUILDING FOR THE GIRLS' SCHOOL AT OSAKA.

A year ago we announced that the first strokes of the hammer were ringing on this building, and, for once, we think our readers will be surprised to have the assurance of their eyes that it is all done, so soon, photographed, and ready for occupancy. It has gone up with great expedition, is in one of the most elevated and desirable locations in the city, and gives much satisfaction to all concerned. We have hastened to present the picture of it this month without waiting for a report of the school to accompany it. The building cost about $4,000, and, aside from the salaries of two American and two Japanese teachers, the school pays its own expenses. The second year opened last fall with forty-two pupils, and the teachers ask for no scholarships.

Miss Cuthbert writes that their station, Hiroshima, is only about 18 miles from Kobe, but the journey between, which is accomplished by steamer across the famous Inland Sea required, in her case, twenty-one hours. This trip from Kobe was her first experience of travel in Japan without an American escort, and Miss Cuthbert says of it:

My state-room was about six feet square and high enough so that when I sat on the floor I could place the palm of my hand against the ceiling.

The only comfortable place on deck is on the top of the third-class cabin, which is something like being on a stage about four feet high, with a narrow passage all around, which affords the Japanese a very good opportunity of seeing what they seem to consider a living curiosity. But this time the captain was very kind and made them stay away, so that I had a quiet day to myself, and could enjoy my books and the scenery at my leisure. However, the Inland Sea is so beautiful, one does not feel like

reading. The scenery is much finer from one of these little Japanese steamers than from those which go on to China, for, being so much smaller, they take a different course, and wind in and out among the numerous islands, so that one may easily imagine almost all the way, that he is in the centre of some pretty little lake surrounded by the most picturesque scenery. Most of these islands are covered with trees and wheat, and here and there are little temples or shrines.

FIVE LITTLE AFRICAN GIRLS AND JOLLY BOYS.

The eldest is named Sadie, for a missionary friend; she is from the Benga tribe on Corisco, and is a pleasant, gentle child. Both her father and mother are Christians. Her father is captain of a trading cutter, and on his trips up and down the coast often calls to see his little daughter. Lately he brought her calico for a dress, but the pattern did not suit her, so she asked for another. She is specially delighted when she gets a bottle of perfumery.

The next in age is Role, not roly-poly; she is from a tribe far north, and was brought here by the young man whose wife she will become when old enough. When he came here with her, he brought two dresses for her, one which he had made himself, and another had been given by a missionary friend. At first Role was very home-sick and invented some odd stories as excuses for getting away. She was not very well for a day or two and insisted that no one but her grandmother understood her case and knew the medicine that would help her.

Children here, as well as the little folks at home, are very fond of their grandmothers and their affection is warmly returned. A child went one hundred miles north to spend a few months with her brother, and the grandmother held her hands up in dismay at the awful distance and said: "Shall I ever see you again?"

Then comes Mbemba, who likes better than anything else to play with the cat and dog. The latter always sleeps with her and she would take the cat too, if she could make them agree. However, Mbemba has learned to read and can learn her own verse to recite at evening worship, so you see it is not all play and no work with her.

Then follow the two little ones, Bebedi and Igabi. They are spelling and doing very well. Bebedi has gone to spend a few days with her mother, and when she returns there will be a hearty welcome for her, for they are very fond of each other.

Of boys we have a large number, jolly fellows, who love play, swimming and fishing as well as any boys can, and who yet have a great fondness for their books. Two of them came last night to tell Mr. De Heer that they want to become Christians. This morning they are cutting grass, cleaning paths and doing other work about the premises. It is almost eleven, when they will have their dinner, and then go to frolic on the beach until school time. *R. H. De Heer.*

BENITA, W. AFRICA.

The Evangelical Alliance held its Annual Conversazione in London, in May. Rev. J. Jameson, of Madrid, one of the speakers, related that on the occasion of the death of the old Emperor, the German Ambassador asked for the use of the mission chapel for a funeral service. All the high court officers attended, except one Minister who was obliged to go to the station to meet the ex-Queen Isabella. It is the usual custom for all the Ministers to receive her, and consequently it devolved upon this one to make excuse for the absent, that they were occupied with a Protestant service, to her, who a few years ago signed a warrant to execute Protestant Spaniards. There is no sign over this very chapel door, Government having required its removal. In this connection a few ironical paragraphs translated from the most liberal Roman Catholic paper in Spain, *El Liberal*, may be quoted from the *N. Y. Independent:*

"Germany, and Europe, will do us the honor to observe that, although religious intolerance has been our forte, and is even yet a dominant element in our midst, it must be considered not a little weakened by the fact that the Government of this most Catholic nation should take part in a

Protestant ceremony. Surely we are now quite humanized, as, setting aside our religious prejudices, to honor the dead we go to the temple where, according to our professed belief, the Lord does not dwell.

"Our Government, that in this act represented the country, took part in the prayers repeated by a Protestant pastor, by the esteemed pastor Fliedner, just as if they had been repeated by one of our bishops or archbishops. It seems to us that this proves that we have made a good deal of progress, and it must be put somewhat to our credit when they begin to talk to us about our savage intolerance. * * * Nevertheless, this Government, that honors the evangelical chapel with its presence enforces the mean edict against placing a sign over the door of the temple.

"It is the duty of the ministers who have no religious scruples that prevent them from uniting in prayer with unbelievers in a place that is also unholy—it is their duty to interpret in the most liberal sense the principle of religious toleration, and to revoke the restrictions imposed by the conservative government."

Mrs. Boomer, of Santiago, Chili, says:

"People at home can have no idea of the degradation and wickedness in this fair land, and it cannot be put upon paper for them to see. In all classes, from the palaces of the rich to the hovels of the lowest, morality is less than nothing. There is no protection for women, and they are as bold and unblushing as if they had a nation of virtue at their backs. Were it not for Christ's command to go into all lands, and the assurance of His constant presence to those who obey, my heart would almost fail me as I think of the utter corruption of the country, its popery and infidelity, and its tiny handful of Christians to work against it all."

"FAITH WITHOUT WORKS IS DEAD."

I hope I shall never forget standing by Livingstone's tomb in Westminster Abbey, and I anticipate great joy in heaven talking with him of Africa and all the way the Lord led him. I imagine he will not have very much to say about what David Livingstone did, but he will never tire of telling how Christ led him through the jungle and the wilderness, delivered him from the jaw of the lion, and through his lips taught poor souls, by his hands healed that one and this one and lifted them up to life eternal. It is all Christ's work, and He shall have all the honor and glory. Nevertheless, it is God's plan to use men and women still, and between these lost souls and this great salvation the one living link is the believer, whose lips and life are to unite in witnessing to the Lamb of God, who taketh away the sin of the world.

But remember this, oh careless stayer-at-home, that the measure of duty on martyr or missionary is no greater than God requires of you, who also know of this Christ, and should tell the glad tidings everywhere.

Mary L. Cort.

TRAVELING IN NORTH CHINA.

[The following extracts from letters to a mother were written a year ago. The writer has since been removed by marriage to the Baptist Mission in the Interior of China.]

I left Chefoo yesterday morning in an equipage which looks more like an infant prairie schooner than anything else I know. The rounded top was covered with matting, and inside were arranged my various bundles, rugs and blankets necessary to keep me warm on my journey. My cozy, well-filled conveyance, after I had stepped into it, was hoisted, rear end first, upon the backs of two tough little mules, who started off immediately, bearing me in my funny, swinging box.

Miss Downing came over from her house to witness the start. Firstly, she wanted to know how I looked when prepared for the cold journey; secondly, she wanted to hear me scream when the machine was hoisted. She was disappointed of the latter item.

They told me, truly, I should experience motions entirely new. First I swung like a cradle, then I was jerked horizontally, then perpendicularly, and sometimes there was a combination of all these motions. I found I couldn't read a mite. As for outlook, that was extremely limited, my only view being obtained from a small opening in front. Our

procession consisted merely of the two mules and the litter, the muleteer with his long whip, walking behind, and the honest man whom Mrs. Corbett had sent along for body-guard.

I forgot to tell you of one important article in my outfit, namely, my purse. Not the silken one I used at home; that would hardly suffice to contain all the wealth I carry here. It was a heavy canvas bag, containing a string of a thousand cash, the current coin obtained for one Mexican dollar. Our bill at the inn during the day was only twenty-two cash, so you see the bag didn't lighten rapidly.

We journeyed until after dark, as we had ninety-five li to travel the first day. There are about three li in a mile, so you see we did not go at railroad speed. Dr. Neal, of Tung Chow, was to come on horseback to meet me at our stopping place for the night. He reached there some time before us and in the great goodness of his heart walked on to meet us in the dark. As I sat in solitary silence, wondering what my next experience might be, I heard the cheery and unmistakably American salutation from somewhere in the darkness: "Miss Seward, how do you do?" and straightway a friendly hand was reached into the litter for me to shake. I can't say I was delighted to *see* him, for vision was not a possible thing, but I was more than delighted to hear his voice and to know that I had near by a protector, who could understand both my English and the jabbering of the surrounding populace.

I wonder if you have any notion whatever of a Chinese inn. I hope your mind is wholly unformed on the subject, for it will be easier to build up your ideas from nothing, than to tear them down from something. In other words, it is easier to say what it has than what it has not. All that can be seen from the street is a wall with one opening, through which we passed into a court-yard. On the right and in front of this court were apartments, three in all; on the left, stalls for mules and horses. There was a kitchen somewhere, so Dr. Neal said, but dining-room, parlor, office or other appointments of a Fifth Avenue caravansary were wanting.

The litter was set down in the middle of the court, the mules led off to their dinners, and I was helped out by Dr. Neal, and we now saw each other by the scanty light of a lantern. We had our choice of rooms, and, locating ourselves without a word to the proprietor, chose the only suite there was, which consisted of a tiny room opening into a larger and no door to the opening between, so we first pinned up a blanket.

My man-servant brought all my wraps into the little room which was illumined by one faint spark of light, proceeding from a tiny wick immersed in nut oil in a greasy, bowl-like lamp fastened to the wall. The Doctor lighted two tallow candles of his own providing, and we felt brilliantly illuminated.

The furniture in my room was meagre: an earth floor, a brick *kang* and a shelf. A rickety table also graced the apartment. The outer room boasted an immense *kang*, table and a pile of bricks.

We set our combined lunches out. Mrs. Neal had not forgotten table cloth, knives, forks and several other luxuries I should never have thought necessary. * * * * I had my first taste of native bread here. Dr. Neal ordered some for his dog, and I insisted on tasting it. After dinner my man washed the dishes in the basin he afterward gave me for my toilet apparatus. I hope I don't need to say he brought it full of clean water, and I considered myself luxuriously provided for. The pile of bricks made an elegant washstand for Dr. Neal. We retired early as we wished to start betimes in the morning. * * * * At half-past five I was called and we had our breakfast, and started on our westward way as soon as possible. * * * * We made capital time this second day, going the seventy li in five hours. I could hardly credit the evidence of my senses when I saw the city of Tung Chow spread out before us. We passed through the eastern suburb, through the great city gates, into the narrow streets. The Doctor pointed out the old temple where Cousin Mary (Shaw) used to live. He uses it for a dispensary. We were soon at the gate of the

wall around the Mission premises which we call home. Outside the wall, sights, sounds and smells were as Chinese as could be, but within it was all like home. The grassy yard and paved walk, the porch and all looked like a bit of America. Mrs. Neal came running to meet us and made me feel at home immediately. *Anna A. Seward.*

MISSIONARIES' WIVES.

I have been much delighted in reading a short serial story in the *Christian Herald and Signs of Our Times*. I have been impressed by a short passage, which, since it is so intimately connected with many readers of WOMAN'S WORK, I venture to reproduce:—

Juliet, a young Christian lady, is passing an ordeal before Pastor Schmidt, as to her suitability for becoming the wife of a young Moravian missionary. After the good pastor is convinced of the beautiful, devoted character of Juliet, he remarks: "You must forgive me if I have caused you any distress by my doubts; they have all been removed by your unselfishness and frankness. But I have seen, not so much in our Moravian Mission as in others with which I have come in contact, so much injury done by workers marrying rather to please themselves than to promote the good of the cause, that I have become, perhaps, overcautious. If a missionary's wife be not a helper, she is of necessity a hinderer to the Lord's work."

"A hinderer! May the Lord preserve me from being that!" murmured Juliet.

"One hears it observed," said Sister Louisa (Pastor Schmidt's wife), "such a missionary is not the same worker that he was before he took a wife."

"There are the *worldly*, women," pursued Pastor Schmidt; "we have their type in Lot's wife, who was doubtless at the bottom of that good man's ever residing in Sodom. These like to be in what they call 'good society;' they must not be different from the world; they must dress well, entertain well, make advantageous connections for their sons and daughters.

"Then there are the *touchy* wives, who are like pieces of a dissected map, all angles and corners, or odd pieces that never fit into the proper place. These cannot get on with other missionaries; they take offense at a word; they tend to separate their husbands from their old friends. Zipporah may have been of such a spirit, for we never hear of her helping or encouraging Moses, and she does not appear to have got on well with his sister.

"Then there are the *exacting* wives, who must always take the first place in their husbands' thoughts and attention. If one of them ails, her spouse must give up his time to nursing; if she needs a change of air, he must leave his work, however important, to be her companion in travel. Souls may be perishing, but she must be petted; she is to her husband's career of usefulness not a wheel, but a clog."

"Oh, spare the poor wives!" laughed Sister Louisa.

"I wish but to speak of one other," said Ernest Schmidt, looking kindly at his wife. "I would tell of the woman who loves her husband much, but her Saviour more. She thinks of herself last, and the glory of God first. If her husband be perplexed, kneeling with his partner, they together seek counsel from God; if the missionary be discouraged, she has always a ready word of hope. This wife is like oil on the troubled waters, or balm on a bleeding wound; her very presence brings calm, her influence piety and peace.

"And if her husband fall in the struggle," continued Ernest, "she is ready to take the banner from his dying hand, fill his post as best she may, and show her love to the departed, not so much by wailing and tears as by following bravely in his footsteps so far as he followed the Lord!" A moisture rose to the missionary's eyes as he concluded, and Juliet felt that he was drawing a portrait from life.

The above is taken from *Woman's Work in China*, an excellent annual magazine that unfortunately has ceased to exist.

Letters from the Front.

JAPAN.

Miss Milliken wrote from Tokyo, May 27th:—

The very day before Miss Davis set out for Takata, the organ arrived! It carried beautifully. We had it unboxed to make sure that it was in perfect condition, and then Miss Davis carried it off to Takata, where it was at once put to work and is doing good service. Please tell the ladies about it and also repeat our best and warmest thanks.

We have had some fine meetings in Tokyo and Yokohama this spring. The Christian women's semi-annual Dai Kitô Kwai (Great Prayer Meeting) met in the Union Church, Yokohama. I met Dr. Porter, a missionary of the Congregational Board, from China, as I was going in, and asked him if he wanted a glimpse of one of our women's gatherings, and he came to the door with me. The large church was packed with women and girls. Six hundred heads were bowed in prayer and a Japanese voice was leading the devotions. Tears came into the doctor's eyes. He said: "It is a beautiful sight." I replied: "It seems to me one of the most wonderful things in the world. Only sixteen years ago the first church was organized here." "A nation shall be born in a day,' he answered. And truly we have much to make us grateful.

Mrs. Winn wrote from Kanazawa of their joyful welcome home last March, when Japanese friends went out more than ten miles to meet them. She says:—

We are so busy and everything seems so natural that already our home going (to America) seems almost a dream. Schools and churches have grown while we were away, but the Japanese pastor has just left the oldest church and that has hindered progress there somewhat. There have been many changes. Some have been expelled from the Church, others have moved away, and quite a number have died.

A Trophy of Grace.

The history of one man who has been called up higher is full of interest to us, and teaches so forcibly that God can touch the most unlikely hearts and make them His.

We first became acquainted with this man over a year before we left, and he had every appearance of being a dissolute and worldly-minded man, as he was. He had had, I think, fourteen wives at different times, all of whom he had divorced, and was then living with a concubine. He was often under the influence of *sakè*, but he was a fine looking man and had a good deal of property. Altogether, he seemed a particularly hard case to reach, and we foreigners had little faith that Christianity would do anything for him.

He died last fall, after a long illness, and was, as Mr. Porter says, a remarkable trophy of grace. Sometime before, he married the woman he was living with, gave up the use of *sakè* and showed every evidence of being a sincere believer and united with the Church. He died a triumphant death, and those who saw his Bible understood the reason. He must have used it in the way that Mr. Moody does, for it showed marks of thoughtful study. The Japanese have a way of putting a bit of red paper opposite any passage they like, and one of the Christians counted 2,000 such marks in his Bible, besides 600 passages upon which he had made comments. All this study was the result of one short year of Christian life, or, more probably, the Christian life was the result of the Bible study.

We are delighted to have so early a letter from our new missionary, Mrs. Helen Pierson Curtis, who, with her husband, reached their station, Hiroshima, in southwestern Japan, in April, from which she wrote two weeks later, May 5th, 1888.

After speaking of their voyage and brief tarrying by the way, and their "so cordial" welcome from their co-workers, Mr. and Mrs. Bryan and Miss Cuthbert, Mrs. Curtis says:—

We left the steamer in a sampan, which is propelled by sculling, and Mr. Bryan having come to meet us with jinrikishas, in a few moments we were seated and moving along a hard and smooth road, skirting a canal which passes from the harbor through a portion of the town (Hiroshima). After some fifteen minutes' ride past green wheat

fields where the grain stood nearly two feet high, we saw the jinrikisha men gesticulating vigorously and pointing down the road (Mr. Bryan had remained at the wharf to attend to our baggage), where we discovered two ladies standing outside a gate, waving their handkerchiefs. We were not slow to respond, and soon exchanged more intelligible greetings. The first meal and evening were quickly passed and every minute improved, for it was long since anyone from the outside world had been seen by the missionaries here, and even stale news was fresh to them and amid home friends in a very home-like room we had no chance to feel strange.

Japanese Houses.

But very strange it seems, at first, to live in a Japanese house. Of the matting and sliding screens one hears often, but forms no real idea until they are actually before the eyes. Imagine yourself entering a little square court in which is a smoothly-polished wooden platform extending all the way across. A large, flat stone is sunk in the hard earth in front of it. You walk into the court and step upon the stone, where you are expected to leave your shoes or outside foot covering, then step in stocking feet upon the platform and thence enter the hall which is opened by a sliding partition. When the Japanese enter they have simply to stand upon the stone, and, lifting the foot from the wooden or straw sandal, place it on the platform, but foreigners must stoop or sit down to remove their more elaborate foot gear. Many of our ladies wear slippers with overshoes and remove only the latter; others simply carry a cloth covering which they slip over the shoe when about to enter.

When you step from the vestibule you may find yourself in a hall, usually opening by sliding partitions on all sides. Through this you are escorted into a reception room. The floors of hall, living and sleeping rooms, alike, are covered with thick, soft mats of straw, bound with black cloth. They are pleasant to walk upon, and often so white and nice that shoes seem out of place treading upon them. In our house the reception room is long but not narrow, and has a dark wooden ceiling. On two sides it opens upon a narrow piazza which runs half-way around the house and in front looks upon a pretty little typical Japanese garden, with a miniature lake where the tide flows out and in, and tiny rocks with flowering shrubs and trees are scattered about picturesquely. I said the room *opens* on two sides, and did not mean it in the sense I once would, for those two sides, to the height of six feet, consist of sliding partitions covered nearly to the floor with strong white paper pasted to the framework. These are the usual Japanese windows and can be removed without difficulty, and then the room is entirely open on two sides, and as the garden is enclosed with a high fence you can still be screened from public view. Our bedroom is also open in the same manner. At night, for safety, wooden partitions are placed outside, but even these are not very secure.

When we reached here, in our little room there was no furniture but the bed made up on the floor and two chairs. Perhaps you can imagine the feelings that were taking possession of me as I went to my bed that night. The full strangeness of it all came over me gradually, and I wondered if I could ever become accustomed to it. Lying there so near the floor, with so little to separate us from the outside world, in the midst of thousands of people who could not understand us nor we them, one felt very helpless and alone, as far as earthly aid was concerned. It was the first realization of life in a foreign land. The fact that it is also a heathen land has not yet become real to me. The revelation will probably come when I am able to talk with the people. Now we are only just beginning to know the common characters by sight, so that day seems a long way off, and work and patience are the things that lie before us.

I wrote thus fully that the ladies of our auxiliary might be able to form a more definite idea than I had before coming.

KOREA.

Room for Women to Work.

Rev. H. G. Underwood kindly wrote from Seoul, June 23d, of a subject very much upon his heart. May the Lord lay it upon our hearts!—

When is some work going to be done here for the women, outside of medical work? Mrs. Heron has been having services for Korean women that have been well attended, but she cannot be there all the time. A lady is wanted, nay, is *needed*, to give her *entire attention* to this line of work, but she must learn the language before she can do anything. Women are asking to be taught. They are meeting by themselves and studying the Bible, but with their heathen ideas still filling their minds how dark it must seem, and how dreary to grope their way toward the light with no hand to aid them. We do not forget that God can give and does give His Spirit to help, but He has ordained to use man and some one is wanted to teach these women.

Then, too, there is the girls' school that Mrs. Bunker has started. She is able to start it and to look after it, but we must not think simply of to-day. When the school is built up in numbers there ought to be some lady to live right in the same house with the girls and give her whole time to them.

Workers are needed for the women. They are secluded and cannot go out, and would welcome foreign callers who could talk to them. The doors of the Korean houses are open, and look at the influence that could be wielded by women who could speak Korean and go to these ladies and lead them to Christ. We are praying and watching for helpers in this line.

INDIA.

Cheer and Content.

Mrs. R. G. Wilder wrote from Panhala, June 7th, 1888. Our readers have not forgotten that, last fall, at the age of sixty-six, Mrs. Wilder went back to the scene of the toils of her youth and prime, in the South India Mission :—

It cheers us to know that so many Christians are praying for us. We often feel that God does answer their prayers, for he helps us in learning the language, bringing it back to us, and is giving us much joy in our work among the women and girls, many of whom seem pleased that we have come back to live amongst them. We find the best way of acquiring the language is to be much among the people. The well-to-do, high-caste Marathi women seldom leave their homes, but my daughter and I have gained access to a good number of them, where they give us a kind welcome. It requires patience to answer some of their foolish questions, when we want them to listen to the dear story of Jesus and His love. It is sad to see them so much on their guard against the influence of truth, and that many make light of it. We feel more and more that the great need in our mission is the help and power of the Holy Spirit, without which we shall see no particular good results. Do pray for us that we may have such a humble trust in God that He will fill us and all our missionaries with His Spirit and help us to win many heathen around us to Christ.

Wisely Located.

We are spending the hot season on our Hill, Fort Panhala, which is twelve miles from the city of Kolhapur, and more than 900 feet higher. We are living with Mr. and Mrs. Ferris, in a pleasant bungalow, located in a charming spot which my late dear husband bought for the mission in the year 1873. His eye had been upon this spot from the time we established the Kolhapur Mission in 1852. It is considered a more desirable climate than either of our other stations excepting two or three months of the rainy season. The ladies of our Woman's Society came nobly to our help in the matter of buying this place, and also in sending the money to build our second bungalow for lady missionaries in Kolhapur. As I look back it seems to me all the ordering of our kind Heavenly Father. I cannot see how the dear ladies of our Woman's Board could have spent their money more wisely. It seems truly wonderful, all God's kind care over us in bringing us back here to our loved work, but I miss the dear companion of so many happy years in this mission.

* * * * * * * * *

We are longing to hear that more missionaries are coming this year, for there is great need of Christian workers, especially to carry the gospel into the villages.

We are having charming weather, with now and then a shower to cool the air, and thunder and lightning in the distance, making it almost like Princeton weather in June. My door opens upon the front veranda, which is surrounded by tall fruit trees, loaded with mango and Jack fruit. The music of the birds among the branches and of the little Ferris boys at their play cheer us in our studying and seem to brighten my life when I am longing for the dear grandchildren, and other loved ones in the home land. We greatly enjoy the society of our dear missionaries with whom we are spending the hot season here. Sometimes in the early morning I go out with Mrs. Ferris in her tonga to visit women, and I like to spend some time in the school-room where Miss Patton and her faithful assistant, Ram Care Bai, are teaching a school of little girls.

Harvest from Past Sowing.

Ram Care and her sister were educated in my school and were useful to me as teachers long ago. They are useful now as teachers and Bible-women, and their husbands are preachers, and their brothers were received into the Church by my dear husband. The brothers are both useful preachers and their wives also are teachers and Bible-women, and they all have families of little children being educated for Christ's service. They are a high-caste family—their parents were among the first converts in our Mission. No one gave me a warmer welcome than the old grandmother. They and others of the early converts claim me as a sort of mother. Some of them have been helpful to Grace and me in a meeting we have been holding Saturday afternoons with women and girls in the village chapel. They gather around to talk with us and see our Bible pictures in colors, about which we read from the Bible and explain to them. Some of them show an interest that is encouraging.

(The remainder of this letter will be published in another form.) It concludes :—

Do stir up Christian hearts to pray more earnestly for our missions in India, that we missionaries may all have the mind that was in Christ Jesus, more of the Holy Spirit's presence in our hearts and in the hearts of Native Christians, giving us power for our work.

SIAM.

Miss Small, in a recent letter from Petchaburi, says of a tour lately made by Mr. Dunlap and Dr. Hays :—

Everywhere the people were willing to take their medicine, listen to preaching and buy their books. They were not timid about coming to the doctor, as is usually the case in these out-of-the-way places, but often crowded around his boat or tent.

One night they gave a stereopticon entertainment at the city of Kawnburee and something like a thousand persons came to see it. They spoke to the Governor about it beforehand and got him interested, and he sent out word that the people *must* go. It seems he had taken only part of his numerous family, but, after Mr. Dunlap began to show the pictures, he sent for the rest of them.

Sometimes when they went out into the streets to preach, they took their servants and boatmen along and had them sing as they went, to attract attention ; then, when a suitable place was found, they stopped and Mr. Dunlap preached.

Burned Out.

A destructive fire occurred, a short time since, in a Laos village about two miles out of Petchaburi. Thirty-three families were left destitute ; twenty-eight houses — nearly the entire village — being burned to the ground. They were constructed of the flimsiest materials, bamboo and thatch, that burn like paper, and there was little chance to save anything. What they did carry out was stolen by thieves who rushed in from other villages as soon as the alarm of fire was given. That is the custom in this land ; few go to help at such times, but crowds carry off everything they can lay their hands on. All their farming implements and looms were burned, but saddest of all, their great heaps of rice were destroyed, much of it the labor of the hard-working women. They had just got it threshed and put away.

When we went out, the day after the fire, there was nothing left but the great, smouldering, blackened heaps. Our Christian people all contributed to help the sufferers ; we added to what they gave and drove out with our wagon loaded, while a procession of men, women and all the school children followed, carrying baskets, bundles, rice-pots, etc. The Laos are a thrifty people, and these have gone to work to rebuild their houses. We offered to receive into the schools and care for all the children they would bring us.

Miss Edna Cole, of Bangkok, explains :—

I have been asked what a scholarship in a day-school means. We do not have scholarships in outside schools, and the expenses connected with such a school are house rent, teacher's salary and books. Parents have never been willing to pay anything for sending to these little schools, and we have had but small success with them because our hands have been filled with the boarding-school and we have not teachers for them who are earnest and independent.

We are gradually making the pupils buy their own books, and I think the time has come when we should take very few beneficiaries. If we insist upon the parents paying for board it may lessen our number for a time, but after the custom is once established it will be better. Slowly the Siamese are changing their ideas about girls being educated, and a few of the higher families are willing to send their daughters to school, but ours being filled with beneficiaries they do not wish to come, besides they do not want our religion.

Again, at Anghin, a village about sixty miles from Bangkok, on the Gulf coast :—

I have written few letters for more than a year. I cannot, without leaving other duties or taking my hours of sleep. But now it is vacation and I am resting a month by the sea, and in these leisure hours trying to answer many waiting letters.

Our last year closed pleasantly with a public examination. A general invitation was given to Siamese and foreigners, and our school-room was filled. After examination, the people were invited to see the fancy work and plain sewing that the girls had done ; and the articles were sold, realizing about $100, which means the work of thirty young girls who are only learning.

After Annual Meeting, we began to plan enlarging our school. That means buying more property and putting up more buildings. When we had reached this point in our plans, word came that Government wants our property, as it joins a hospital they are erecting and they want our buildings for a medical college. They promise us a better site and full remuneration if we will consent to move. Meantime we are waiting and not growing. Help us to pray that this move may be for the improvement of Siamese women, and our whole work be put on a better foundation. * *

The Siamese noblemen like this village and have built several comfortable houses here. These they kindly lend to foreigners whenever they themselves are not here. I am the guest of Col. and Mrs. Child, who have quite a large party with them. In one of the adjoining houses are Dr. and Mrs. McFarland, Miss Van Eman, Miss Small and Mr. Berger, and Mr. and Mrs. Frazer, of the Baptist Mission. We are having a delightful rest, with baths every morning and evening in the surf, long walks, etc., through a whole list of good times. I am getting strong and ready for the next long term. We publish a little paper every day, or rather Col. Child does, and that brings us together every night for a little frolic.

Home Department.

THE MONTHLY MEETING — September.

" Union in Christ for a world out of Christ."

Scripture Text, Eph. iv., 5.—One Lord, one faith, one baptism.

Scripture Reading, Eph. iv., 1-13.

General Topic.—OUR MISSIONS IN JAPAN AND KOREA.

Name the two Missions in Japan; the stations; the missionaries. Tell of the new station at Hiroshima and the workers there.

First Protestant Church in Japan. When organized; number of members. Number of Protestant churches NOW; of members; of ordained Japanese ministers. (*The Church*, Sept., '87, p. 281.)

United Church of Christ in Japan. Number of presbyteries; churches; ministers; members; amount of contributions during the year. Proposals of union from the Episcopal Church. Causes of failure. Prospect of union with the Congregational Churches. Forms of work in the United Church. Towards what end are our missionaries working? (Refer to last *Ann. Report* of B. F. M., and to *The Church*, Sept., '87, pp. 222, 280-287.)

Meeting of Presbytery at Kochi. Opening of new preaching places. Buddhist priests frustrated. (Letter, p. 194, *The Church*, Feb., '88.)

The Meiji-Gaku-In. Removal to Shirokane; new buildings; financial needs. (*Ann. Report* of B. F. M.)

Completion of the Japanese Bible. (*The Church*, June, '88, p. 612.)

The Political Situation in Japan. (*Miss. Rev.*, May, '88.)

Changes in the social condition of woman. Opportunities of Christian women as educators. Schools and other forms of work under care of the Woman's Boards. (Refer to *Ann. Reports; W. W.*, Sept., '87, and letters, *W. W.*, Dec., '87—Jan., Feb., March, April, June, July, '88. Also, letter from Mrs. Naylor, *The Church*, Dec., '87.) Notice specific requests for prayer in most of these letters.

Influence of Day-schools. (Read "Only a Day-School," *W. W.*, Jan., '88.)

Education in Japan, (p. 501;) Christianity in Official Circles, (p. 510, *The Church*, May, '88.)

KOREA. Read sketch of the whole work of Presb. Board in Ann. Report of B. F. M.

Dr. Allen appointed Secretary of Korean Legation, (p. 309.) (Letters in *W. W.*, from Mrs. Bunker, Dec., '87; Dr. Heron, May, '88; Mrs. Bunker and Dr. Horton, July, '88.)

Medical work in Korea. (*The Church*, Nov., '87.) First Protestant Church organized. (*The Church*, Jan., '88, p. 65.)

Temperance work of a young Korean Christian, p. 123. Cheering Reports, p. 173, (*The Church*, Feb., '88.)

The Korean Legation established at Washington. Political Outlook, (pp. 277 and 300, *The Church*, March, '88.)

Methodists and Presbyterians in Korea. (*The Church*, April, '88, p. 381.)

Later Tidings. (*The Church*, June, '88, p. 596.)

E. M. R.

MISSION WORK AT THE SOUTH.

Readers of WOMAN'S WORK will no doubt be pleased to know of the steadily increasing interest in foreign missions among women of the Southern Presbyterian Church. A movement is on foot to establish a Foreign Missionary Union of their various church societies.

Already the women of East Hanover Presbytery, which includes the churches of Richmond, Norfolk, and Petersburg, Va., have secured the cordial sanction of that body, and are about to organize a Presbyterial Society.

Many ladies whose hearts are in the work are quietly pressing the matter in other parts of Va. and the South, and organizations of Presbyterial and Synodical Unions will sooner or later come to pass.

The women of the South may have been slow to awaken to the knowledge of the work waiting for them, but zeal for missions has long burned in the hearts of many, and there are not wanting those who will gladly bring their alabaster boxes to the Master's feet.

LYNCHBURG, VA. *Lucy Randolph Fleming.*

Whenever the duty or privilege to work for the Master is presented to us, instead of taking the commission as a guaranty for all needful strength and ability to perform it, we begin to counsel with our own intellects as to how it shall be accomplished. A lovely young Christian woman, educated, experienced as a teacher, of amiable disposition and winning manners, said: "If I only had greater fluency of speech, I would love to go as a missionary." Further conversation revealed the fact that her mind had been led in this direction so plainly as to leave no room for doubt but that it was a call of the Spirit, and yet she could not believe the assurance given to Moses: "Who hath made man's mouth? Have not I, the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

An earnest lover of missions writes: "We have no suitable person to lead a young people's band. There could be a large number induced to join, and it is greatly needed; if I were only qualified, I would love to do it." It is perfectly apparent from this clear perception of the work needing to be done and the personal excuse at the close, that this writer is halting before an open door of blessed privilege.

Do we not make a mistake when we commence to take inventory of our personal equipment for such a task? Suppose a worker to say to herself: "I am personally attractive, gifted in speech, with a versatility calculated to please young people and with an earnest consecration and blameless life; I feel especially fitted for this work." Another says: "I have no natural or acquired qualifications for this work, but it ought to be done, and if thou Lord, hast called me to do it for thee, I want to do it." Which of these two, supposing each to have given an accurate description of her own qualifications, will succeed?

The most formidable obstacle now in the way of the conversion of sinners, is, not the unbelief of unbelievers, but the unbelief of believers. We are ready to trust in anything but God and the means he has put into our hands.

In this matter of interesting young people and children, if, instead of relying upon an endless novelty of maps, exercises, dialogues, costumes, entertainments, and such devices to sustain interest, we would bring Christ and his work before them, if we would come to them with faces shining from communion with him, and hearts melted by his love, and tell them the story of the cross and ask them to give their hearts and their life service to him, we should find no trouble in keeping their interest. When the Saviour was on earth, though grown people failed to see his beauty, the children flocked around him, nestled in his arms, and sang his praises in the temple, and now there is nothing interests children and young people more than a half hour of prayer, led and sustained by themselves. Other things are good as helps, but the main reliance in this work is the work itself, and the promised presence and help of its Divine Author.

The same principle applies not only to work for the young, but to all this work for the Master. We may be active, influential, and seem to accomplish much; but if we are relying on our own intellect, or social position, or large gifts, even if we are humbly trying to do all that we can with the idea that *our doing* is the important factor to success, we are trusting self, not God; setting up human agencies, and saying, in effect: "These be thy Gods, O Israel, which have brought thee out of the land of Egypt."

An officer of one of our societies, crowded with home cares, social and church duties, worried with anxiety and a sense of unfulfilled duty, found nerves and health failing under the pressure, and began to fear her missionary work must be given up. One day, while studying the model woman in Prov. xxxi; her industry, verse 13; her excellent housekeeping, verses 14, 15; her skill and taste in clothing herself and others, verses 21, 22; her works of charity, verse 20; her wonderful executive ability, verses 18, 19, 24; her intellectual and moral superiority, verse 26; and wondering, in her weariness of mind and body, how one woman was expected to

accomplish all, she noticed verse 17: "She girdeth her loins with strength, and strengtheneth her arms." "Exactly what I need to do," was her involuntary thought, "but how?"

She bent her head reverently over the page and prayed, "Lord, how?"

"They that wait upon the Lord shall renew their strength."

She accepted the answer, and promised to try the prescription. Her peace of mind returned, her joy in service was increased, her health improved, and, daily proving the truth of the promise "As thy day, so shall thy strength be," she has since been able to meet all demands upon her. Guidance, wisdom, strength, skill, even success, are all with God, why need we question how we shall work for Him? *E. B. P.*

NORTHERN NEW YORK.

QUALIFICATIONS AND DUTIES OF OFFICERS OF W. F. M. SOCIETIES.

By MRS. HENRY M. PARSONS, Toronto, Canada.

[The following paragraphs upon an important subject are taken from a very interesting paper read by the author before the Toronto Presbyterial Society in Feb. last. We regret that our limited space forbids publishing the whole paper.—EDITOR.]

* * * "In the first place a President ought to be a woman who can lead in prayer before others,—"

"But, suppose she never did such a thing in her life?"

"My dear friend, there are few women who have not done so, either with their children, or at the bedside of a dying friend; and, if she has never heard her own voice in prayer, there is no better time to begin than then and there. The Holy Spirit can guide and help an earnest woman in this matter.

* * * * * * * *

"She ought to be able to explain Scripture and lead the meeting. She should have business capacity, or set about to acquire some, and knowledge of the simpler forms of parliamentary procedure. Other things being equal, she ought to be a leading spirit.

"If your church is perfectly harmonious, there will be little difficulty, but if there are cliques, or a diversity of opinion on every minor point, she must exercise great self-control and summon all her tact and wisdom to tide the meeting over the dangerous place, ever watchful not to allow personal feeling to dictate or govern her actions. She should never, even in strictest confidence to a dearest friend, criticise the attempts made by fellow-members to take part in the exercises. * * * * * A President of an auxiliary ought to avail herself of the privilege of attending other auxiliaries and take note of their manner of work, and meetings of the Board of Managers, in order to obtain a better grasp and wider view of the working of the General Society. She must be wide awake, keep up with the news of the day, and well read in missionary literature, not only of her *own* Church, but that of others. She must be willing to try *all sorts* of ways and plans to interest those who care for none of these things. One little earnest woman can convert a whole church to mission work if she is only full of prayer and zeal herself. To interest people thoroughly you must tell them something that touches a responsive chord in their souls. It is not enough to say 'there is a wonderful work going on in India,' or 'we are delighted to hear of the health of our missionaries in China.' You must speak definitely and by name. You must keep yourself informed of the details of the work and make everything as plain, and real, and lifelike, as possible."

"But tell me something about a Secretary?"

"She must be one that can write plainly, in good English, and take notes at the meetings for the 'minutes;' and if you can also get one that can *tell* what she knows in an interesting way, she will be a great success. A good many 'minutes' are dry as sawdust, and it seems a great waste of time to listen to them. It takes a real, 'live woman to make a good Secretary. The President, Secretary and Treasurer are the most important factors in every society, but if you have a good Secretary, one who keeps on the alert to look

after the interests of the Society, preparing wideawake programmes instead of keeping always in the same rut, you can get along with a mediocre President.

"The Secretary should be careful if notices or business letters are sent to her, to confer *at once* with other officers, as to what answer she shall give, or what course adopt in regard to them. She must write all the pulpit notices, and * * * she ought to be able to write a short interesting account of the meeting and send to some paper.

"Both President and Secretary should get acquainted with the members of the church and find out what material they have to work with; who can lead in prayer, who can write a readable article, who are good readers. Almost every subject in the world has a bearing on mission work—geography, languages, travels. It does seem to me, when I am preparing for my meeting, as if I should like to have it last a week, there is so much to be said on every topic. To be able to take the good points and facts from a long article, and present them in a concise and interesting manner, to review the life of a missionary and make his work stand right out before others, and attract them, is a grand accomplishment, and you will find some such persons in every congregation, if you look for them."

"But what must the Treasurer do?"

"Be able to keep her accounts and money all straight, and not fritter it away on every item of expenditure she is asked for. Suitable books should be provided for the use of Secretary and Treasurer, and owned by the Society, and the records preserved from year to year. The Treasurer should make a monthly statement. She should compare receipts from quarter to quarter, with those of the preceding year, and obtain, if possible, an advance on each year. Forgetful or very busy members need to be reminded that monthly or yearly fees are due, and if receipts have fallen off, she must speak of the fact, for it is of the greatest importance that the 'littles' be carefully looked after. There are many suggestions a Treasurer can make as to raising of moneys. Her great object should be to cultivate a sense of personal responsibility in all the members, for the old question of what is the best way of raising money, may be answered finally by '*IT IS BY GIVING.*'"

"What is left for the Vice-President to do?"

"She should be able to take the place of the President in case of sickness or absence, and lead in prayer. She should try to persuade everybody to come to the meetings, and if nothing else she can fill a chair and look interested."

"What does your Executive Committee do?"

"Everything you ask them. Invite others to the meetings, attend to the comfort of those that come, 'smile them in and smile them out;' speak to everyone, especially strangers, and distribute anything that is given out. Often you will find your best helpers among those who are too timid or distrustful of their own abilities to lead in prayer, write an article or read a selection. See to it that you develop the best gifts of all your members."

SUGGESTION CORNER.

A GOOD report comes from an auxiliary in Union, Oregon. Twenty-two members held 12 meetings, with an average attendance of 11. and 11 copies of *W. W.* are taken. Though there are but 20 names of women on their Church roll, the society contributed $40 the past year, and handsomely gave it all into the $1,000,000 fund.

A SUGGESTION from Kentucky. "But I was never made for a preacher. I have not a gift in speech." Is that quite true, my sister, do you never talk—a little? The loving voice of our Redeemer whispers "Bid them come." We surely are able to speak that word "Come."

A LADY in Pa. who had lost her mother, wrote: "I felt that I could most honor her sweet memory by doing for that which she so dearly loved." Accordingly she supported a Bible-woman in North China for a time, and when the people assumed the charge themselves, she transferred her aid to a hospital ward, and now her heart has been rejoiced by the missionary's report of one patient after another who has there been sheltered and

ministered to, and taught the way of life. What better memorial of the dead?

A TENDER conscience in Iowa is offended because the magazine often arrives on Monday, proving that it has been *in transitu* during Sunday. "We do not like to encourage Sabbath desecration in any way," objects the writer. No more do we, dear sister; but we cannot be responsible for the U. S. mail system. Our magazines are given over, as soon as bound, to a mailing agent. He receives them on different days of the week, and it would be impossible for him to reckon each month which of 15,000 magazines could reach their destination before Sunday, and which would fall short. Our manifest duty to *W. W.* is to forward it promptly, and after that we assume no responsibility. But it is the privilege of every one of us, in our personal use of the Lord's Day, to exalt and make it honorable.

A BOOK RECEIVED.

Tropical Africa. By HENRY DRUMMOND, F. R. S. E., F. G. S. (Scribner & Welford.) Price, postpaid, $1.50.

Those who had the pleasure of hearing Mr. Drummond lecture when he was in America last year, will find their expectations met in this delightful book from his pen. It has only one fault. The author is too modest. He whets our appetite. Mr. Drummond went to Africa as a naturalist, and his chapters on the "White Ant" and "Mimicry," will delight the boys and girls as much as that on "The Heart Disease of Africa" moves the philanthropist. The book is enriched by several very fine colored maps, its literary style is perfect, and it will rouse new interest in the Dark Continent.

Woman's For. Miss. Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss S. W. DUBOIS.
Concerning special objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young Peoples' and Children's Bands, Miss F. U. NELSON.
Candidates will address Mrs. S. C. PERKINS.
Treasurer, Mrs. JULIA M. FISHBURN.
Send all letters to 1334 Chestnut St., Phila.
Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

A STATEMENT of the new building funds will be presented later in the fall. It is hoped that we have all learned a lesson from the willing and wise-hearted women of old, and that no *appeal* may be necessary. Rather may our hearts stir us up to feel it a "sweet privilege to give *to the Lord*, not with a narrow heart and niggard hand, but after such a princely fashion" that the report may come "sufficient for all the work to make it and too much."

MONEY, books and cards have been sent in for Miss Jennie Pond's Christmas tree in Syria, and for Miss Porter in Kanazawa in response to the appeal made in June. Seventy-five dollars was collected by one society, which will be expended in material for the kindergarten and the Sunday-school. It is safe to say no one seventy-five dollars will give more pleasure than this sent to Japan this summer, and for which we thank all who have helped.

MISS GIDDINGS, a graduate of Mt. Holyoke Seminary, sails for India this fall, to take a position made vacant by the return to this country of Miss Scott.

WORD comes to us of the sudden and triumphant death of Mrs. W. F. Johnson, for years our faithful missionary in India. For more than two years she has been in this country, Mr. Johnson having accepted a call to Biddle University. Returning from church on a recent Sabbath, she was thrown from the carriage and so injured as to become paralyzed, and death quickly followed; yet "her mind was clear and her faith triumphant to the last."

Her daughter Mary is under appointment by the Board to the Furrukhabad Mission, and we had hoped that she would sail in October as our missionary to teach in the school in Allahabad. Delay or change of plan may be caused by this sad bereavement, but the missionary seal has been indelibly set on the heart of that daughter by the devoted mother.

MR. FORD, of Syria, asks for the schools in the Zahleh field special prayer. "We need most of all the work of the Holy Spirit in the hearts of the native helpers. Without a change in them any considerable results are impossible."

ON OUR list of Standing Committees is one named *Foreign Correspondence*, which, so

far as we know, is peculiar to this Society. It means correspondence and friendly interchange of publications with sister societies in other lands, mainly in Great Britain. Long before the London Conference brought workers together from every land, we had, in this quiet way, made the acquaintance of many of the elect ladies and honorable and titled women who have since met and welcomed our representatives in person. Sometimes there has been merely the exchange of annual reports, opening up to each other enlarged views of missionary effort in every quarter of the world; again, letters asking and giving advice as to methods of work have passed to and fro, or a book has come to us and our famous *Calendar* has gone to them. Every way it has proved to be a goodly and profitable branch of the service.

The Chairman of the Committee reports the receipt this year of letters from the Wesleyan Methodist Society, in one of which Lady Chubb Newlands, of Chiselhurst, speaks with admiration of our "novel calendar," and another acknowledgment of the same came from Edinburgh, signed by six distinguished names, among them that of Miss Rainy whose delightful book on missions in India, a copy of which was sent to us, has been fully reviewed in WOMAN'S WORK. Letters have also come from the Free Church Society in Glasgow and from our sisters in Canada, who "beg to acknowledge the great benefit their young society has received from the bright example of our Christian effort for missions."

A PANSY TEA has been devised and successfully carried out by the young ladies of the Third Church, of Williamsport, Pennsylvania. They send us word that for the sum of ten cents enclosed to Miss L. Ella Gehret, of that city, a full account of the tea will be sent with directions for reproducing the same in any place where pansies grow.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in Persia, Mrs. N. B. JUDD; Mexico and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE; Africa, Syria and S. America, Miss ANNA. H. GILES.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. LAFLIN and Mrs. N. D. PRATT.

Correspondence concerning candidates, Mrs. H. T. HELM.

All new societies and bands should be reported at once to the Home Secretaries.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

WE wish to correct two errors in the list of leaflets published in the August Magazine: "A Partnership" and "A Talk on Mite Boxes," *each* two cents.

"For Love's Sake" and "Helping together with Prayer," each one cent.

Two more new leaflets have been added to our list, viz.: "Woman's Work in the Church: A Bible Reading," price, two cents, or fifteen cents per dozen. "Loyalty," price, two cents, or fifteen cents per dozen. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

NEW AUXILIARIES AND BANDS.

Cairo Presbytery,	Flora, (reorganized.)
Central Dakota Presbytery,	Brookings, Good-will Band.
Dubuque Presbytery.	Farley, (reorganized.)
Iowa City Presbytery,	Williamsburg.
Kalamazoo Presbytery,	Edwardsburg.
Kearney Presbytery,	Grand Island, Children's Band.
Logansport Presbytery,	Logansport, Broadway Church, Lend-a-Hand, Boys' Band.
Logansport Presbytery,	Pisgah Ch., (reorganized.)
New Albany Presbytery,	Otisco.
Red River Presbytery,	Fisher.

Women's Board of For. Miss. of the Presbyterian Church,

NO. 53 FIFTH AVENUE, NEW YORK CITY.

No meetings of the Board are held during July, August and September.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

THE practice of "basket lunches" seems deservedly growing in favor at meetings of various organizations, the idea being that the society serving as hosts shall provide simply tea and coffee, the delegates bringing whatever else they may require in baskets for themselves. This plan leaves the entertainers free to enjoy all the services without the fatigue of furnishing the entertainment or serving at tables.

AS IT has been found necessary for Miss Ottaway to give up her charge in the school at Guatemala, Miss Stimers, of Staten Island, is under appointment to fill the vacant position, and will be ready to take her place at the close of the present vacation.

Miss Mary A. Posey, of Henderson, Kentucky, goes out shortly to the Central China Mission.

NEW AUXILIARY.

Syracuse Presbytery, Thorburn Mission Band, Marcellus, N. Y.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. PAGE, 58 Saratoga St., Cohoes.

THE Rev. Wm. Bird, of Abeih, Syria, having come out to attend the London Conference, is now in this country. The State St. Church, of Albany, supports his daughter, Miss Emily Bird, and contributes, also, largely to the schools on Mt. Lebanon and other work under his and her care. Mr. Bird's letters have been of great interest, and his descriptions of life and work in the mountains of Lebanon, when he was in this country eleven years ago, have never been forgotten, and have never ceased to stimulate gifts and prayers for that object. One of the first persons he visited on reaching this country was his old protege, Layyah, and the meeting between them was truly Oriental, and most touching. It was like that of father and daughter.

And, certainly, if the many Syrian girls he has helped to true Christian womanhood in his long and faithful labors there, are as well worth saving as the one we know and admire, it has been a blessed work, and he may well rejoice over the bright and precious jewels added to his Master's crown through his instrumentality.

He expects to remain in this country only until about November 1st, but meanwhile will address our societies, or preach, if desired. His present address is Great Barrington, Mass.

THERE is nothing absolutely certain in this world, and the absolute statement in our last month's page as to *when* the question of extra work for this year would be settled, was altogether too unguarded. It is owing to no want of diligent effort on the part of Secretaries or President of this Society, however, that the question remains, at the time of writing this, still unsettled, and since it is a matter not under our control, it will be just as well, perhaps, not to make further promises regarding it.

Meanwhile, we hope all our auxiliaries will bear in mind that, in addition to our regular pledges, the Board *has* asked us for extra contributions; it is a delay simply in arranging, in which, of several special objects, all greatly needed, we shall be given an interest, and when this is decided our societies will have all the information obtainable on the subject laid before them.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive St., for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3944 Bell Ave.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2.00 P. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

AMONG the recent remittances to the Board was one from Mrs. Mary Watson, of St. Charles, Mo. She gave $1,800 to build a boys' school in Lehi, Indian Territory.

FROM MISS BOYD'S last letter we quote the following: "*We have no Girls' School.* The reference to me in a chance extract from one our mission periodicals,—I cannot determine which of them—as 'our new teacher,' is what suggested this letter. At present a girls' school is not deemed practicable by those of the mission who have been longest on the field and who have tried it.

"When foreign ideas and a desire for foreign culture, and a realization that women of Christian education make cleaner and happier homes, begin to penetrate to this distant interior, it will be safe to begin again.

. . . . . "Our street chapel is open every

day, and its transient, half-attentive and often scoffing congregation must carry away with them, hither and thither, words that here and there, perhaps far apart, arrest some hungry mind's attention and lead to further and deeper inquiries into the 'Jesus Doctrine.' (I like that name given by the heathen—what an eloquent description of the teachings that we love—the 'Jesus Doctrine!')"

THE more recent leaflets received are "My Refuge," "Harvest Home," (poems), each one-half cent. "The Boy's Side of the Question," and "Woman's Work in the Church," each 2 cents.

Any one desiring the printed lists of our publications and helps can be supplied by writing to Woman's Board of the Southwest, 1107 Olive Street.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Carlisle, 2d, 24; Chambersburg, Falling Spring, 8.50; Dillsburg, Monaghan Ch., 7.25, Christian Endeavor Bd., 5; Harrisburg, Market Sq., 70, S. S., Senior dept., 33.79, Cheerful Givers, 13.50; Millerstown, 8.42, 170.46

CHESTER.—West Chester, 50.00

CHILLICOTHE.—Bainbridge, 1; Chillicothe, 1st, 50, Earnest Workers, 10; 3d, 6.45; Concord, 6.25; Greenfield, 15.50; Hillsboro, 25; Kingston, 5; Marshall, 2.34; North Fork, 8.10; Pisgah, 5; Washington C. H., 6, 140.64

CLARION.—Callensburg, 18; Oak Grove, 15; Reynoldsville, Bd., 3, 36.00

DAYTON.—Piqua, 31; Springfield, 2d, 30; Troy, "2d Soc." 18.75; Xenia, S. S., 44.55, 124.30

ELIZABETH.—Elizabeth, F. M. Ass'n, 100, 1st Ch., Bd., 40; Plainfield, Ass'n, 77.81, Band, 60; Roselle, S.S., 30; Westfield, 37.50, 345.31

ERIE.—Greenville, Eunice Critchlow Bd., 21; Girard, 7.39; Meadville, 1st, Y. L. S., 21; Mercer, 1st, 10.90, 60.29

LACKAWANNA.—Athens, 11.50; Honesdale, 55.10, Langcliffe, Moosic S. S., Nassau Bd., 44.33; Maltby, Young America Club, 15; Montrose, Bright Jewels, 10; Pittston, Bethel Bd., 10; Plymouth, 19.55; Scranton, 1st, 75, Juvenile Ass'n, 125; 2d, 18.55; Washburn St., 16.69, Kefr Shima Bd., 13.60, Gleaners, 3.73; Towanda, 50; Troy, 20, Birthday Bd., 6.25; West Pittston, 14.85; Wilkesbarre, 1st, 100, Lizzie D. Howell Bd, 12, 621.15

MONMOUTH.—Beverly, Mrs. Samuel Conn, 12, Mrs. F. C. McCown, 12; Jamesburg, Rhode Hall Bd., 30, 54.00

MORRIS AND ORANGE.—East Orange, 1st, 15, Y. L. B., 20; Elmwood, S. S., 20; Orange, 2d, 100; St. Cloud, Willing Workers, 15; South Orange, 42, Y. L. B., 30; Whippany, 31, 273.00

NEWARK.—Bloomfield, 1st, 112.50; Montclair, 100, Y. L. B., 50, Sunbeams, 125; Newark, 1st, 157.50, S. S., 45, Stearns Mem. Bd., 100; 3d, 107.50, S. S., 140, Mrs. Douglas, 15; Central, 50; High St., 58.50. (Less 37.50 for printing Annual Report), 1,023.50

NEW BRUNSWICK.—Trenton, 1st, 200; 4th Ch., 100; Prospect St., 30, 330.00

NEWTON.—Belvidere, 1st, 45.25, Willing Workers, 70, Sowers of Seed, 14.40; Belvidere, 2d, 11.13; Blairstown, 60.85, Blair Hall Bd., 12; Hackettstown, 20.50, Gleaners, 25; Newton, Inf. Sch., 4; Stewartsville, 12.50, 275.63

PHILADELPHIA.—Southwestern Ch., Little Workers, 6.25

PHILADELPHIA CENTRAL.—Kensington, 1st, 65; North Broad St., 135; 1st Ch., N. Liberties, Little Gleaners, 30, 230.00

PHILADELPHIA NORTH.—Bridesburg, Aux. and Willing Workers, 135; Chestnut Hill, Junior Boys' Bd., 20, Corbett Bd., 18; Doylestown, 31; Forest Grove, 3; Germantown, 1st, 125, Junior Eliot Boys, 5.37; 2d, 36, Tulpehocken Bd., 18.20; Wakefield Ch., Grains of Wheat and Band of Hope, 20; Hermon, Inf. Bd., 4, 415.57

PORTSMOUTH.—Portsmouth, 1st, 20.20, Y. L. B., 30, 50.20

SHENANGO.—Leesburg, 20; Mahoning, 4; Neshannock, 29.75; Westfield, 45.60, 99.35

WASHINGTON.—Cross Creek, 50, Mrs. E. Vanardstrand, dec'd, 25; Washington, 1st, 75, Cornes Bd., 25, June Rosebuds, 5.29, S. S., three classes, 115.69; Waynesburg, Mrs. McFarland, 500; West Alexander, 75; Wheeling, 1st, 46, a friend, 175, 1,091.98

WASHINGTON CITY.—Hermon, 5; Washington, 4th, 4; 15th St., 10.50; Metropolitan, 215, Mateer Bd., 10; North, 17.50; Westminster, 18.50, 280.50

WEST JERSEY.—Hammonton, 7.00

WESTMINSTER.—Lancaster, 50; Slate Ridge, 25, 75.00

ZANESVILLE.—Pataskala, 7.50; Roseville, 5; Utica, 4.33, Y. L. B., 1.25; Zanesville, 1st, 10; 2d, Y. L. B., 25, 53.08

MISCELLANEOUS.—West Grove, Pa., M., 13; interest on Lapsley legacy, 50, 63.00

Total for July, 1888,	$5,876.21
Total since May 1, 1888,	11,146.32

BOXES.

From Young Ladies' Foreign Missionary Branch, Mercersburg, Pa., to Miss Jennie Pond, Shemlán, Syria.

Christmas cards, small books, etc., from various sources, to Miss Porter, Kanazawa.

MRS. JULIA M. FISHBURN, Treas.,
Aug. 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1888.

BELLEFONTAINE.—Bellefontaine, 30; Galion, 10.51; Kenton, 5, 45.51

CAIRO.—Linn, Wabash Ch., 5; Pres. off., 2.50, 7.50

CHICAGO.—Chicago, 1st, 5.60; 2d, 35, S. S., 5.79; 3d, 150; 4th, 36.25, Mothers' Mite Soc., 1.28; 6th, S. S., 60; Evanston, 42; Joliet, Central Ch., 19.07, S. S., 14.91; Lake Forest, 238.80, Y. P. S., 14.50, Steady Streams, 23.95; Oak Park, S.S., 30; th. off., 25; Mrs. D. K. Pearsons, 500, 1,202.15

CHIPPEWA.—Ashland, 30.00

COUNCIL BLUFFS.—Avoca, in memory of Eddie Chambers, 25; Bedford, 2; Clarinda, 10; Corning, 7.80, W. W. A., 17.80; Griswold, 6; Hamburg, 5; Imogene, 7.30; Logan, 2.50, pr. off., 14.40; Menlo, 5.70; Red Oak, 6.30; Emerson, S. S., Gleaners, 18.60, 128.40

DAYTON.—Oxford, Western Female Seminary, 100.94

DES MOINES.—Albia, 5; Dallas Centre, 6; Des Moines, Central Ch., 37.50; Westminster Ch., 18.75; E. Des Moines, 10.63, S. S., 11.04; Garden Grove, 4.70; Indianola, 6.25; Waukee, 3, 102.87

DETROIT.—Armada, Mrs. Bissel, 5; Detroit, Memorial Ch., 11.78; Trumbull Ave., 16; Westminster Ch., 25, Band, 10; Ypsilanti, 80, praise off., 117, 264.78

DUBUQUE.—Dubuque, 2d, 25; Farley, 2.40; Hopkinton, 7.50; Independence, 18.95; German, 5, S. S., 3; Jessup, 3.2;

Nugent, 4.35, S. S., 2.50; Oelwein, 1; Pine Creek Ch., 4.50; West Union, 5, 82.48

FORT DODGE.—Cherokee, 10.30; Inwood, 9.78; Le Mars, 12.41 (less Pres. ex., 95 cts.) 31.53

FORT WAYNE.—Fort Wayne, 25.00

GRAND RAPIDS.—Grand Rapids, 10; Westminster Ch., 7.75; Harbor Springs, 2.59; Ionia, 12; Mackinaw City, Northern Lights, 1.13; Hesperia Ch., 2.50, 35.97

HASTINGS.—Bloomington, Y. L. S., 7.50

INDIANAPOLIS.—Acton, 4; Danville, 12.50; Franklin, 37.50; Greencastle, 1; Hopewell, S. S., 4.64; Indianapolis, 1st, 100; 2d, Y. L. S., 100; Tabernacle, 40; Whiteland, 50 cts., 300.14

IOWA CITY.—Davenport, 1st Ch., Pansy Bd., 50; Washington, 22.16, 72.16

KALAMAZOO.—Allegan, 5; Kalamazoo, 1st, 30.35; Richland, 5.11; Three Rivers, Band, 5, 45.46

LANSING.—Marshall, 11.95

LAKE SUPERIOR.—Ishpeming, 10; Marinette, 10.24; Marquette, 95; Menominee, 13.23; Oconto, 10, 138.47

LOGANSPORT.—Logansport, Concord Ch., 1.43; Broadway Ch., 41.25, S. S., 10.01; Michigan City, 17; Plymouth, 11; La Porte, 16.31; Circle, 5.62; Lake Prairie Ch., 1; Valparaiso, 6; West Union, 2.50, 111.12

MATTOON.—Charleston, 12.45; Tuscola, 8; Taylorville, 12.50, 32.95

MILWAUKEE.—Milwaukee, Calvary Ch., 50; Immanuel Ch., 60; Grace Ch., 15; Ottawa, 1.55, 126.55

MONROE.—Adrian, 5; Coldwater, 20; Monroe, 12, Y.L.S., 15; Tecumseh, 21.60, 73.60

NEW ALBANY.—Bedford, 3.50; Hanover, 6; Madison, 1st, 12.50; Mt. Vernon, 6.50; Vernon, 14.05; Vevay, 1.37, 43.92

NIOBRARA.—Atkinson, 6; Pender, 3, 9.00

OTTAWA.—Morris, Willing Workers, 9.65; Waltham, 6.45, Band, 4.80, Miss M. Shaw, 25, 45.90

PEORIA.—Elmira, 6.27, Temple Builders, 10.40; Elmwood, 6; Galesburg, Pearl Seekers, 10; Green Valley, 6.25; Lewistown, 33.90; Peoria, 1st, 28.50, E. R. Edwards Band, 16.52, Little Lights, 7; Calvary Ch., 12.50; Grace Ch., 14.55; Princeville, 18; Peoria, 2d, 29, Light Bearers, 6.34; Dunlap, 10.53, 215.76

PUEBLO.—Colorado Springs, 200; S. Pueblo, Mrs. Cameron, 10, 210.00

ROCK RIVER.—Sterling, 10, pr. off., 30; Morris, Y. L. S., 22.50, 62.50

SCHUYLER.—Appanoose, 5.50, Willing Workers, 50 cts.; Augusta, 14.40; Bardolph, 4; Burton, Concordia Ch., 5; Bushnell, 50 cts., S. S., 16; Camp Creek, 8.80; Camp Point, 4.75; Carthage, 9.25, Dewdrops, 75 cts.; Clayton, 6; Elvaston, 5, Acorn Bd., 1; Hamilton, 6; Hersman, 15.50; Kirkwood, 15, Y. L. S., 17.50; Macomb, 2.75, Earnest Workers, 5; Monmouth, 31.32, Y. L. S., 5; Mt. Sterling, 1.50; Perry, 13; Prairie City, 12.50; Quincy, 25; Rushville, 17.50; Wythe Ch., 15, 264.02

ST. PAUL.—Duluth, 114.16; E. Minneapolis, Andrew Ch., 12; 5th, 5.70; 1st, 34.05; Red Wing, 16; St. Paul, 1st, 16; Central Ch., 50.55; Duluth, Mrs. Sherwood, 35, 283.46

VINCENNES.—Claiborne, 6.35; Evansville, Walnut St. Ch., 60; Oakland City, 1.25; Worthington, 1.52; Vincennes, 40.60, 109.72

MISCELLANEOUS.—N. Y. City, Mrs. C. O. Brice, 300; Evansville, Ind., anon., 10; anon., 5, 315.00

Total for month,	$4,536.31
Previously acknowledged,	3,865.03
Total from April 20 to July 20,	$8,401.34

Of the sum credited to Calvary Ch., Milwaukee, in the July number, $10 was from Immanuel Ch. Aux.

Mrs. C. B. FARWELL, Treas.,

CHICAGO, July 20, 1888. Room 48, McCormick Block

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1888.

BINGHAMTON.—Cortland, 1st, 47; Waverly, 32.64, 79.64

BROOKLYN.—1st, 36.96; Greene Ave., 7; Lafayette Ave., 147.92; Memorial, 30; Prospect Heights, S. S., 18, Little Givers, 7; 2d, Cheerful Workers, 30, S. S., 29.16; Tabernacle, 7.82; Westminster, 9.28; Stapleton, S. I., 1st, 29.16, 352.30

CAYUGA.—Auburn, 2d, 94.75; Ithaca, King's Messengers, 9.43; a friend, special, 125; Weedsport, Memorial Bd., 40, 269.18

CHEMUNG.—Elmira, 1st, 50.60

GENEVA.—Geneva, North, Y. L. S., 20; Oaks Corners, Happy Helpers, 5.50; Penn Yan, 30; Phelps, S. S., 14.80; Leaflets sold at Annual Meeting, 61 cts., 70.91

LONG ISLAND.—Bellport, 10; Bridgehampton, 10; Manor, 2.50; Shelter Island, Willing Workers, 15; Water Mills, 19.88, Clubs Bd., 19.12; Pres. Soc., off. and sale of leaflets at Annual Meeting, 23.99, 100.49

LOUISVILLE, KY.—Louisville, Warren Memorial 160.00

MORRIS AND ORANGE, N. J.—Morristown, 1st, Stevenson Bd., 16.46 South St., 150, 166.46

NEW YORK.—4th, Pansy Soc., 50; University Pl., Light Bearers' Bd., 11.35; Washington Heights, 35; a friend, 10, 106.35

OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 16.68; 2d, Y. L. Miss. Cir., 5; Oneonta, 8.75, 67.93

ROCHESTER.—Brighton, 12.20; Dansville, 50; Geneseo, 30; Groveland, 34; Livonia, 20; Rochester, Central, 200, Jenny Lush Soc., 25; 1st, 50; 3d, Y. L. Soc., 25, 446.20

UTICA.—Augusta, 3.90; Boonville, 25; Clinton, 50; Lyons Falls, Forest, 11; Rome, 15.68; Utica, Bethany, one member, 25, another member, 50; 1st, 125, Y. L. S., 25, S. S., 25, 355.58

WESTCHESTER.—Rye, Y. L. S., 100.00

Total,	$2,325.64
Total receipts from April 1, 1888,	7,398.59

Mrs. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

Mrs. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts for For. Fund of Woman's Presbyterian Board of Missions of the Southwest, during month of June, 1888.

CHEROKEE NATION.—Ft. Gibson, Whatsoever Soc., 5.00

KANSAS CITY.—Creighton, Olive Branch Ch., 2.15; Independence, 1st Ch., 50; Kansas City, 1st Ch., 39.50, 91.65

LARNED.—Garden City, 11; Geneseo, 3; Halstead, 6.50; Harper, 1.75; Hutchinson. 18; Larned, 7.51; McPherson, 5, 52.76

ST. LOUIS.—St. Louis, 2d Ch., S. S., 100; Compt. & Wash. Ave. Ch., 125; Kirkwood, 2; Mrs. S. Knight's S. S. Class, 11; Lafayette, Park Ch., 47, 285.00

TOPEKA.—Auburn, 5; Leavenworth, 1st Ch., 24.42, 29.42

Total for month of June,	$463.83
Previously reported,	265.31
Total receipts for For. Fund, since April 1, '88,	$729.14

Mrs. DANIEL KUHN, *Treasurer*,

1608 Chouteau Ave., St. Louis.

INFORMATION
CONSERVATION, INC.